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AUTHOR Casaus, Luis
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ABSTRACT

Using the center/satellite strategy (developing professionals equipped with traditional counselor skills, but who would focus on developing a better system), the Education Professions Development Act (EPDA) Pupil Personnel Service Development Institute trained Chicano teachers as bilingual counselors. Based on feedback from participants and observers, 8 components were provided to develop the theories, understanding, ethnic reorientation and skills necessary for a counselor to be a change agent: preplanning institute defining curriculum needs; negotiations with the graduate school considering alternative admission criteria to Graduate Record Examinations and grade point averages; self-assessment and growth groups dealing with linguistic and cultural exclusion in the educational process; an attempt to balance existing courses with seminars, workshops and practicum experiences in educational settings and "barrios"; study of Chicanos' historical contributions excluded from history books; review of early Chicano instituted reform and direct involvement in the Chicano movement; participation in impacting individual faculty members, counselor education, and teacher preparation courses; and development and implementation of a training model for "apathetic" Chicano and Black parents. These components are briefly described as to need, development, implementation, and some resultant effects. (NQ)

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TRAINING CHICANO COUNSELORS TO BE CHANGE AGENTS IN RESOLVING COMMUNITY AND SCHOOL CONFLICTS

by

Dr. Luis Casaus

Arizona State University

Tempe, Arizona

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Introduction and Background

In my opening remarks, I would like to share with you two reasons for presenting at the 1975 Annual Meeting of the American Educational Research Association. The first stems from a concern for studies and educational programs which view the system as a client and the concomitant responsibility of preparing professionals who can make schools a better place for students. It is evident to me as a "community involved" Chicano professional that there exists the need for a balance between theoretical studies and the much needed practical studies to assist the less privileged in improving opportunities and conditions. I often wonder if we, as educators and students, do not hide behind secure research designs rather than to risk involvement with heavy issues like the coping problems of Chicanos, Blacks, and other ethnic minorities, where the designs become more complex. Or, perhaps, we are guided by the reinforcement system of most universities which promote "good students" and "good professors" for certain types of research. Hopefully, in this session, we can surface and discuss these and other important issues.

The second reason for being here will allow me to explore with you some of the implications of Multicultural Education in the development of educators for the 1970's and 1980's. Because of the time allowed, I will only emphasize the need for cultural reinforcement as a vital ingredient in the development of minority educators. The need for a strong cultural base and identity is even greater if the minority professional will be involved as an agent for humanizing the institutional structure. We can

no longer remain insensitive to the subtle and manifested actions of youth and their parents. This dissatisfaction is growing, especially among "minority communities" where students are being bussed and very little done about impacting the negative attitudes and stereotypes of administrators and teachers. Minority communities look at their respective representatives for assistance. Some are labeled "tio tacos" (sellouts) because of their conditioning with the "I made it, you can make it" type attitude, and many who are involved lack the skills to bring about constructive change.

In order to put some of my concerns for the development of minority change agents in perspective, I will use somewhat of a case report of selected experiences as a counselor and co-director of four consecutive EPDA institutes to develop "non-traditional" Chicano counselors. I feel that it is important to share with you some of the growth experiences as a teacher and counselor since 1960 which have helped to develop my professional position and consequent goals.

The lack of multicultural preparation became evident to me during my first year of teaching in a junior high school with a 100% enrollment of Native American students from two pueblos. I still have anxious feelings when I flash back on some of the oppressive acts I committed in the name of good educational curriculum and practices. As an example, I will share with you two situations which show the incompatibilities between school and the tribal way of life. Both situations come out of science projects; the first dealt with a study that required a walk on reservation land to collect bones. The tribal officials demanded that this activity never be repeated again because of burial customs and other reasons. The

other dealt with study of the universe from a scientific point of view without considering the beliefs of celestial bodies in the religion of the Native American. These and many other cultural lessons were gradual, but at the expense of the students.

These types of hard-hitting experiences led me to ask, "Why did my teacher-educators in two of the prominent New Mexico universities (surrounded by Hispanic and Native American influence) fail me?" One university utilized Spanish architecture, but apparently what happened inside the hallowed halls was exclusive of the cultural influence represented by the red tiles and adobe appearance on the outside. Could it have been because I did not have Chicano or Native American professors or was it because educators were and still are being prepared to melt students into one mold regardless of the irreparable damage? I feel both reasons hold true in my teacher and counselor preparation programs.

After three years of inservice from supervisors, but especially students, parents and tribal officials, I gained a broader understanding as a teacher. Concurrently, I had been taking graduate courses in counseling and was appointed as a counselor at the receiving high school where the Native American students mixed with Chicano and Anglo peers for the first time. Again, I feel my counselor preparation was lacking in cultural orientations and I carry guilt feelings of overuse of test scores and overplacement of Chicano and Native American students into vocational education programs, to name only one area. These experiences prompted other counselors and myself to change the counseling program in that district by adding cultural orientation, career development, better communication with pueblo parents through a tri-lingual counselor to name

only a few corrective measures. This became my first experience as an agent of change.

After nine years of experiences in New Mexico, I accepted the position as Assistant Director of an EPDA (Education Professions Development Act) Pupil Personnel Service Development Institute for Chicano teachers to earn a master's degree as bilingual counselors. The grant was based at a West Texas university called the "center" and assisted supporting school districts, which cooperated in the recruitment, preservice, inservice, and placement of the trainees upon completion of the program. These school districts called "satellites" also included representation from the Chicano community and student organizations. The relationship at the beginning between Chicano groups (depending on the reputation of the organization) ranged from cautious to more serious collaborative involvement in support of the center.

As Malcolm (1974) has stated clearly, "The center/satellite model represents one of the boldest attempts yet on the part of USOE or any funding agency to make use of funds in an integrated fashion to promote educational change on a regional or national basis. For however cumbersome, unwieldy, unyielding, and resistant to change American education may be, this time the heat it is feeling is real."

One of the central figures in the center/satellite model was the counselor trainee and the concentration of developing this new professional as a change agent. Malcolm (1974) stressed that pupil personnel workers in the past typically have devoted themselves to helping children survive in what actually has often been a very unsatisfactory school setting. What is needed is a new client: the system. The center/satellite strategy is

to develop a new type of professional, one equipped with all the sensitivity, understanding and skills of the old pupil personnel worker, but who would see his or her primary task as that of making the system a more suitable place for kids to be and to learn.

There are eight basic components that were provided to develop the theoretical, understanding, ethnic reorientation and skills necessary for a counselor to become a change agent. The following eight components were highly impactful, based on four years of feedback from the graduate students, faculty, school and community participants, and observers. These components are:

1. A preplanning institute to define the curriculum needs in the development of non-traditional counselors.
2. Negotiations with the graduate school to consider alternative criteria to GRE's and GPA's in the admission of Chicano candidates.
3. Self-assessment and growth groups dealing with linguistic and cultural exclusion in the educational process.
4. An attempt to balance existing courses with seminars and workshops, as well as practicum experiences in educational settings and in the "barrios."
5. A study of the historical contributions of our Chicano ancestry intentionally excluded from history books.
6. A review of early Chicano instituted reform, as well as direct involvement in various aspects of the Chicano movement.
7. Participation in impacting individual faculty members, counselor education, and teacher preparation courses.

8. The development and implementation of a training model for so-called "apathetic" Chicano and Black parents.

The eight components will be described, each with brief descriptions of need, development, and implementation, as well as with some resultant effects. The first component consisted of a preplanning workshop conducted a la NTL (National Training Laboratory) format and involved university faculty, school principals, teachers and members of the Chicano community. The goals of the workshop were to appraise the role of the traditional counselor in the education of Chicano youth and to use these data to recommend changes in the training of the new professional. Collaborative efforts between groups, especially the representatives of the Chicano community, provided valuable input to correct the deficiencies in counselor training. Critics such as Aragon and Ulibarri (1971) have stated that ". . . counselor training presumed that the counselor would work only with 'normal' abnormal students. It hasn't always worked out that way. In some instances, a counselor trained to work with culturally different children at best learned to define them as products of the culture of poverty. The counselor must be prepared to face the 'We-are-all-American' and 'This-is-America' crowd who [which] keeps fighting the notion of a pluralistic society and promoting monolingual and monocultural citizenry in the most narrow-minded and shortsighted way."

Palomares (1971), one of the few Chicano psychologists, adds: "Our training as counselors has not equipped us to include ethnicity, race, or the minority perspective as valid reason for being and feeling. I think that counselor training should undergo intensive scrutiny of their nonverbal behavior. It should be obvious that this scrutiny cannot occur in

an all-White environment." Similar concerns were voiced by the Chicano representatives of the preplanning workshop and the following components were recommended to provide alternatives on the preparation of the new professional.

The second component, negotiations with the graduate school, became essential because of the documentation of Chicano's experiences with tests such as the Graduate Record Examination, in addition to the experience with grade point averages affected by exclusionary educational practices, linguistic conflicts, oppressive attitudes and other factors which I and many other colleagues have experienced. Our concern was quickly realized in the recruitment process as we encountered a number of talented and successful Chicano teachers who had been turned down by different graduate schools. Yet, upon being admitted and with some reinforcement of skills by instructors and especially Chicano peers, all our students successfully completed their graduate program. Of the 60 Chicano counselors who completed the training in four years, 15 or 25 percent are currently enrolled in doctoral studies at different universities. Recently two have completed doctorates and several are at the dissertation stage.

In my estimation, the third component was the most impactful experience in the development of skills, confidence, and ethnic identity of the students. The self-assessment and growth group process began the first day the students introduced themselves. Two key elements surfaced in the initial interaction; one was how they pronounced their names, and the other how freely they were able to use Spanish. Some pronounced their names with the proper Spanish phonetic sounds; others with more Anglosized pronunciations like Lujan (Lujohn) rather than Lujan (Luhan). Immediately,

perceptions were formed about those students who had not maintained their bilingual ability and were mispronouncing their names. One perception that the "more together" Chicano deals with is, "Does this person want to deny his or her background or does he or she have to sacrifice an important part of self to 'make it' in the educational system?"

This depersonalization process is brought about by teachers in the educational process, as well as by Spanish-speaking parents who felt handicapped because they could not speak English. Rodriguez (1975) eloquently described his experience:

> I remember when, 20 years ago, two grammar school nuns visited my childhood home. They had come to suggest--with more tact than was necessary, because my parents accepted without question the church's authority--that we make a greater effort to speak as much English around the house as possible. The nuns realized that my brothers and I led solitary lives largely because we were barely able to comprehend English in a school where we were the only Spanish-speaking students.
>
> My mother and father complained as best as they could. Heroically, they gave up speaking to us in Spanish--the language that formed so much of the family's sense of intimacy in an alien world--and began to speak a broken English. Instead of Spanish sounds, I began hearing sounds that were new, harder, less friendly. More important, I was encouraged to respond in English.

> *The change in language was the most dramatic and obvious indication that I would become very much like the "gringo" [Anglo], a term which was used pejoratively in my home, and unlike the Spanish-speaking relatives who largely constituted my preschool world. Gradually, Spanish became a sound freighted with only a kind of sentimental significance, like the sound of the bedroom clock I listened to in my aunt's house when I spent the night.*

Many similar incidents were shared by the students in group sessions. The other level of depersonalization comes as a result of efforts on the part of insensitive teachers to help the child or themselves. Jesus (Spanish pronunciation), one of the students, in a written autobiography, described how the teacher convinced him that his name should be Jesse because it was not Jesus (English pronunciation) since this name was reserved for God. He concluded by saying that he became Jesse to his friends, but the name Jesus (Spanish pronunciation) remained in the lips of his parents.

Under the careful leadership of two very open and humanistic colleagues, Dr. George Smith and Dr. Bob Gold, the group began to develop trust through the sharing of numerous personal experiences. Through the interaction of vital concerns, the group became a family-type group; all concerns were shared. Some of these included counseling theories and practices, results of workshops with Anglo students and teachers, as well as the development of change strategies to relieve conditions for Chicano students and their families.

In our groups we dealt with name and language conflicts as a natural process which surfaced. However, in a recent article by Ruiz (1975), he presented a group model with specific techniques to demonstrate that "culture and language play significant roles in the counseling process." He has developed seven Chicano group catalysts or interaction facilitation techniques. Two are Una Palabra (One Word) to provide "a vehicle through which group members can deal with their positive and negative feelings associated with speaking of Spanish" and Reclaim Your Nombre (name) which "was developed in order to increase acceptance of self, identity, and ethnicity." Ruiz' works support my observations regarding the importance of group procedures to promote the self-development and ethnic identity of minority students, especially when aspects of their background are emphasized.

In the fourth component, the recommendations of the preplanning institute (mentioned in the description of first component) were followed. Without question, for certification and graduate school requirements, the traditional course title were necessary. However, we found that some courses could be taught in less time or essential elements could be developed in seminars and related field experiences. For example, in the theory of change course, the students would get the basics in class and with graduate students, and faculty supervisors would become involved in practical applications in the field. Individual and group counseling skills were taught and developed in process as mentioned in component number three. These few examples, hopefully, demonstrate that adjustments can be made to allow for experiences which had not previously been incorporated in the counselor preparation curriculum. This new approach allowed the students

time to research and organize culturally relevant materials to present in other education classes. Information packets in Spanish were also developed to assist parents in the "barrios" to develop a better understanding of the schools' expectancies, as well as of their civil rights.

The fifth component was developed to support the student in correcting distortions presented in history books, the other side of the "Alamo," so to speak. An understanding of Mestizo (cultural blend between Spanish and Indian) influences in the development of the Southwest and other parts of the United States were made possible by purchasing contemporary writings of Chicanos by Chicanos (the university library was deficient in this area), as well as by inviting Chicano historians such as Dr. Rudy Acuña (1972). He shared with the group historical facts, that since then have been published in his latest book, Occupied America. In a recent review of the book, La Causa Chicana: The Movement for Justice, the editor, Margaret M. Mongold (1972), is quoted as summarizing the content of the book as a collection of writings describing

> the purpose and goals of Chicano people fighting for justice in a land dominated by racist practices. The material is timely, coming at a time when members of the second largest minority group in the U. S. are asserting themselves by claiming their heritage, demanding their rights and organizing for self-help in the play of power...
>
> Although these Mexican American writers aimed at shaking traditional social workers from their comfortable perch of system maintenance and control in dealing with the welfare of Chicanos, several essays had a shaking effect on me and I am not a traditionalist.

Many of the students and I experienced "shaking effects" after becoming aware of significant cultural exclusions. The first reaction was a gut feeling of anger, followed by the question, "Why was I denied these pertinent contributions?" Since then, some of the Chicano graduates have contributed articles including one book recently published by Arturo Escobedo (1974) entitl The Chicano Counselor. These writings have become an avenue for expressing frustrations and for correcting perceptions about Chicanos.

The historical awareness readings in the fifth component surfaced data about reform movements as early as the 1920's by Chicano miners and cowboys. In the sixth component, the students also reviewed history of organizations such as the G. I. Forum and the League of United Latin American Councils, which formed after World War II to cope with discriminatory practices experienced by veterans. History shows that Chicanos were treated as Americans in war, but many returned home to be discriminated against in employment, education, and other areas for social and educational justice. With this type of historical awareness, it became easier for the students to support different aspects of the Chicano movement. Some of these activities included involvement in Chicano conferences, mediating between school officials and Chicano students organized with community protest leaders, voter registration programs, to name only a few. This type of involvement did not come easy to all students. Some had been so conditioned to think that involvement outside the system was not professional, which clearly demonstrated ignorance of their civil rights.

One of the features of the seventh component dealt with the reality that most trainers (professors and administrators) were White and the

trainees were of ethnically different backgrounds. Malcolm (1974) emphasized that a natural strategy would be for the trainee to teach the trainers. "To the extent that trainers and trainees reciprocally train each other, changes became more likely to take place at the same pace and in the same direction in both the training and the consuming institutions' school districts."

We found this component dealing with faculty impact to be the most delicate area of involvement. Many White professors were very threatened by the challenges and questions posed by Chicano students. A good case in point was that of a psychology professor who gave the four Chicano students from our group "D's" and his psychology students "A's" and "B's." He avoided a discussion of the situation by defensively stating that grading was his prerogative. On the other hand, most professors gradually began to accept the input of the Chicano students and involve them in researching and developing resource handouts. Some began to involve the students as peer teachers and as peer consultants in school districts. In reality our students were among the few professionals with bilingual expertise in the West Texas area. The students also assisted faculty in documenting the over-representation of Chicano youth in Special Education due to inappropriate tests and testing practices. I feel that we were successful in changing attitudes and stereotypes held by White professors of Chicano students through their demonstrated commitment and competence to correct deficiencies.

The eighth component became one of the most organized outreach efforts for the faculty and students. The development and implementation of the parent training model was recorded in my dissertation. During the

first year of the program, we found that only the students who had community experience continued that involvement. Others found ways to avoid community participation due to their lack of skills. Vontress (1969) demands that counselors, as well as "counselor trainees must be exposed to subcultures in the society. This would suggest that they live and work in the ghetto [and 'barrio'] as a part of their training, and that they learn to communicate with ghetto [and 'barrio'] residents by talking to them."

We found that part of the anxiety to go into the neighborhoods stemmed from the differences in life styles and an inadequacy to conduct group sessions in Spanish. A myth that parents would reject their "educated ways" seemed to be prevalent among the students. The fears and myths quickly dispelled as we entered the homes to recruit parents for the groups. The parents were happy to know that some Chicano professionals cared about them and their youngsters. The same positive reaction was experienced in the Black community. The following quotation from the abstract of my dissertation describes the results of the involvement in component eight in more detail.

> The primary purpose of the experimental study was to develop and field test a model to assist minority parents in the development of specific skills which would facilitate more active participation in the educational process. In the design for the field study, it was hypothesized that the training model would facilitate changes in the minority parents' attitude about their role in the education of their children. Four null hypotheses were constructed to test the effects of the model on the participants with a fifth null hypothesis related to changes in group leaders.

The ten session Experimental Minority Parent Training Model was developed and implemented. It stressed the need to assist parents in developing self-confidence by reinforcing ethnic pride and direct involvement with educators through interactive processes. A developmental approach, beginning with readiness for participation, awareness of possible roles and direct interaction was utilized by trained group leaders in conducting the training sessions.

In the absence of standardized instruments to measure the effects of such training programs, a 30 item Q sort which paralleled the objectives of the training program was developed. The Q sort items, administration procedures and answer forms were translated for Spanish-speaking parents. The population of the study consisted of 129 parents or 12 groups from 6 communities in Texas who participated in training and completed the Q sort at the beginning of the program. Six groups or 68 representative parents completed a postsort 9 weeks later. The data collected from the presort of the total group and postsort of the subgroup were treated statistically by computer programs for mean differences, factor analysis and analysis of variance.

Results and Conclusions

Of the 129 participants, 13 percent were Black and the remaining percentage were Chicanos. Over 75 percent of the total group had less than a sixth grade education, with income levels under $5,000.

While the differences between the means of the presort and the postsort were not statistically significant, chi-square analysis of the parent responses indicated positive changes as a result of the training program. In general, the interpretation of computed data of the parent responses to the Q sort indicated that all the participants were highly interested in education and were proud of their cultural background. In contrast, they felt unsure about acceptance by Anglos and the ability to interact with school personnel.

Additional analyses of the data provided by group leader and parent follow-up forms indicated positive changes in parent perceptions as a result of the training process. The participants found the units in cultural reorientation and communication skills interesting as well as useful. They also reported they had gained from the meetings with school officials. It was concluded that once the parents understood what their role would be in the training process, they participated actively and felt a sense of unity in carrying out the goals of the program. The 23 group leaders who completed the evaluation form indicated an awareness of the conflicts faced by minority parents in understanding educational programs.

Considering the limitations of the study, it was concluded that the training model was useful in preparing minority parents for school involvement. The training model, recommendations and modifications for future application are included in the study.

The responsibility of the trainers in the development of a change agent does not end with the involvement in educational experiences such as the eight components mentioned above. Another key aspect is that of helping the student to understand the barriers and hazards of being an advocate of change. The students were encouraged to develop a support base in the community. For some students the fine line between being an advocate and remaining in the system became clear. Others learned the hard way after they were on their first job.

In closing, it is important to emphasize that even though this paper dealt with the training of minority professionals, many of the aspects of the eight components could be incorporated into existing programs. Aspects such as multicultural teachings, outreach approaches, minority group experiences and parent assertiveness training are essential to the development of the professional for the 1980's. As jobs become more competitive, the person with the most flexible and practical skills will be in demand.

In an article entitled Counseling for Future Shock by Morgan (1974), he stated that: "Some counselors have risen to the challenge and have been instrumental in effecting change in their institutional settings. Most counselors, however, have opted to play it safe and not to rock the educational boat, and they have rarely, if ever, received encouragement from their employers to do so otherwise. The outlook for the counseling profession, while anything but optimistic, can be turned around by counselors who do 'give a damn' and who do involve themselves in the task of preparing buffer zones against the shock waves of the future."

Who gives a damn? I certainly hope all of us give a damn and will promote educational reform through multicultural education.

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